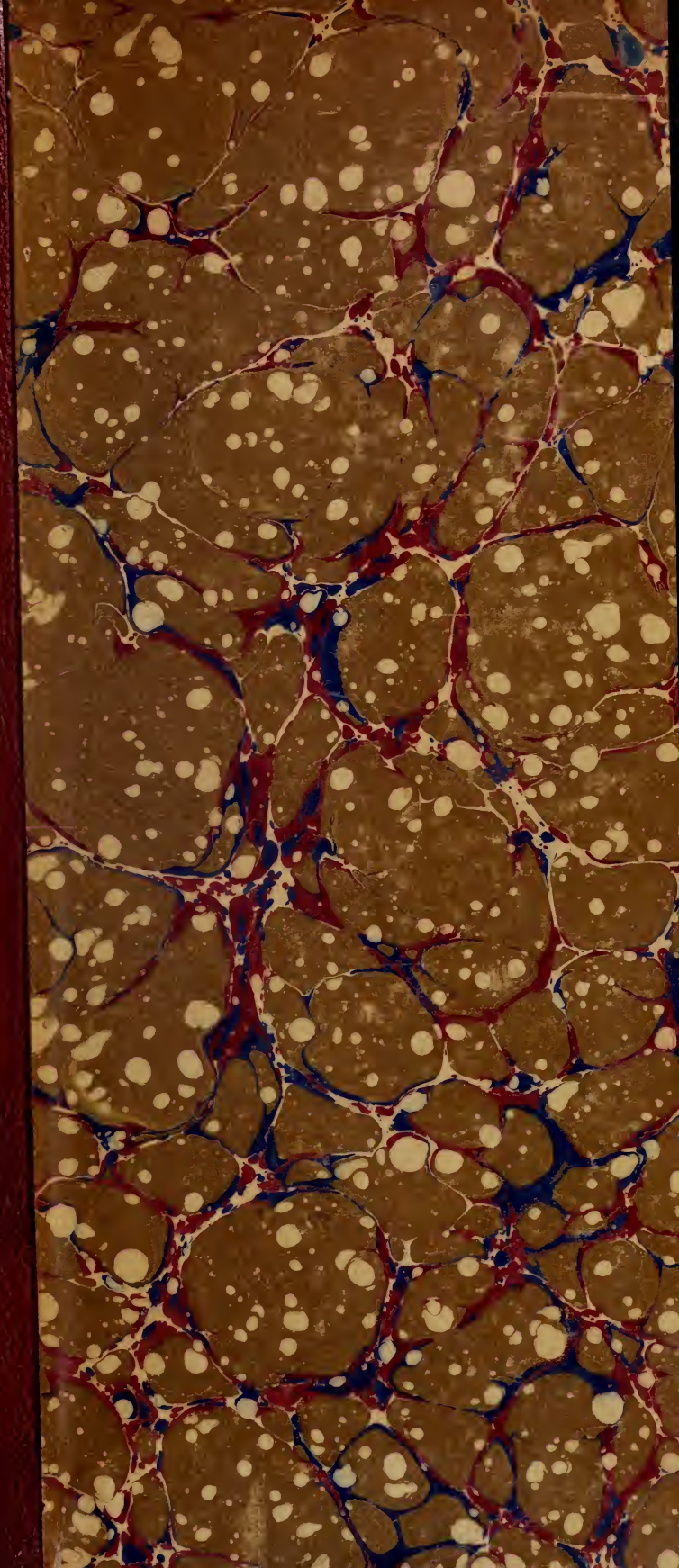

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WOMAN'S WORK

Vol. XXVI. JUNE, 1911 No. 6.

INSIDE of a year Miss Grace E. Wilder has followed her mother, to whom she was always an ideally devoted daughter. The announcement of her death, by cable, comes with suddenness to her friends in America, for there had been no intimation of ill health. Last summer, realizing the strain she had been under for several years, some of us urged her to get out of India for a change, but her answer was: "God is granting me a measure of health. As yet, I do not plan for furlough." Miss Wilder was a Student Volunteer at Mount Holyoke in the class of '83, and four years later sailed for West India, where she was born and where in faithfulness and self-denial she has proved her unswerving devotion to the people. These words from a last letter are characteristic: "God has been very gracious. That I may be wholly yielded to Him to be used as He directs—this is my heart's desire." A memorial service was held for their beloved missionary at Park Church, New York, Dr. Atterbury, Pastor, May 14. In a fitting address upon Miss Wilder's life, Secretary White pointed to: "Its absolute surrender, its quietness and confidence, its sympathy and devotion."

To Miss Wilder's two brothers, William R., of New York, and Robert P., of the World's Student Federation, we extend our sympathy.

ABOUT eighty young people are under appointment with the Board of Foreign Missions, a larger number than in any year before, and will be sailing for their different fields during the summer and early autumn. About fifty of them expect to attend the Annual Conference at Board Headquarters, May 31–June 7.

DR. STANLEY WHITE, the Secretary in charge, has visited Guatemala Mission, accompanied by Mrs. White and Mr. and Mrs. Walter McDougall, of Brooklyn, N. Y. They attended Mission Meeting, March 27. On the last evening of their stay at Guatemala City, a Communion service in Spanish was celebrated, and eleven new members were received to the Church. There have been added, during the year, twenty-eight persons at the Capital and seven at its out-stations.

SINCE the chronicle of "Changes" was closed up, this month, Rev. and Mrs. T. S. Candor have arrived from Colombia, S. A., and will be at the General Assembly in Atlantic City.

IT might be that professional *esprit de corps*, and the missionary tie, rushed doctors and nurses, Dr. Beebe (Methodist), Dr. Evans (Baptist), Miss Ogden (Episcopalian), our Miss Hyde from Nanking, all off voluntarily to Hwai Yuen, to help the staff there in caring for our brethren in typhus fever. But from the way the Chinese bore themselves, we gain fresh revealings of how much good a missionary doctor can do. Mr. Morris was a light case, but Dr. Sam Cochran's life hung in the balance. Everybody on the street, beggars and all, asked for him. The remark of a purely heathen woman, "I said the Lord of Heaven would spare him, he does nothing but good deeds," was echoed through the town. Some of the most prominent and respectable citizens, men at the head of the Chamber of Commerce, sent in their cards and the message that they were going to the temple to "protect" the doctor's life for fifty years; that is, each of them would offer to the god a certain number of years from his own life, to prolong Dr. Cochran's, and they believed their lives would be shortened accordingly. By the last mail, April 6, Dr. Cochran was "gaining fast."

THE revolution in Mexico developed an interesting situation in one town where there is a mission school. Officers of the Federal troops, in barracks near by, volunteered the assurance that, in case of an attack, the American school should be the first object of their protecting care. On the other hand the commanding officer of the assaulting party was a personal friend of the teachers, and both his children and those of the Federal leaders are, or have been,

pupils in the school. The missionaries, therefore, lay down each night with tranquil minds for, whichever way the victory turned, they were safe in the hands of their friends.

BOTH schools in Bogota are reported "more flourishing than they have ever been before." Each building is crowded to the utmost; girls and boys alike are obliged to carry their chairs around with them, for at that Station it is "Take up your stool and walk, or stand up wherever you arrive." Ninety-nine boys and young men are enrolled and their classes are driven into any corner, from college dining-room to a missionary's private sitting-room. "We are greatly humbled," writes Mrs. Williams, "when we think of all these young lives under our guidance, and we need the prayers of all who are interested in Christ's work."

ON March 5, the first baptismal service was held in the city of Andong, Korea. "It rained from morning till night," writes Mrs. Welbon, "but over two hundred believers were present, some having walked miles, others coming from across the river, wading to the knees in its icy water."

THE last report on work for Japanese of the Pacific Coast, recorded sixty-five adults baptized, two chapels and a manse erected by Japanese, and another mission opened in Los Angeles. "About one in fifty Japanese here has made a public profession of Christ, while in Japan there is only one Protestant to every six hundred inhabitants."

THE *Intercollegian* says that, of the nine World Missionary Conference volumes every Christian student ought to carefully read Vols. I, and VI, (The Home Base). "Vol. VI is the challenge to those who must remain at home."

SINCE twelve students of Canton Christian College were baptized, twenty-six others have come out for Christ, in the College or its schools.

"DO you make strawberry shortcake?" was the telephone inquiry of WOMAN'S WORK. An embarrassment of answers presented themselves. Should we say, No, we make something better; or, We can, if we will; or, No, but we eat them?

THE royal cremation at Bangkok was marked by progressive features. It occurred six months after the King's death, and cremation buildings and ceremonies, while sufficiently splendid, were on a reduced scale compared with the extravagance of former occasions. Other kings of Siam were not cremated till three or four years after death, and the entire interval was filled with such preparations for a vast display as absorbed the energies of the kingdom and prevented other important works. It was the expressed wish of the late King, that this change be introduced and the money saved be used for the educational development of his country. Accordingly the new King has sent a present to every temple, church, school and hospital in Siam, as a memorial of his royal father.

THE body of the late King of Siam was enclosed, in sitting posture, in a diamond-encrusted gold urn which was on view six months. There, were placed mourning tributes from many nations, and from the whole Siamese people, down to the poorest with their stick of incense and a few flowers in the hand. The American community, Hon. J. I. Westengard at the head, went one day in a body, dressed in black and carrying a beautiful floral piece. They had audience with the young King and expressed to him both condolence and congratulation.

CREMATION ceremonies in Siam included a brilliant procession with soldiers and marines, Phyas, princes and royal umbrellas, bands playing dirges, and, most conspicuous of all objects, two towering cars. On one rode the High Priest of Buddhism, his late Majesty's brother, seated on cloth of gold; the other still more towering car bore the golden urn and was drawn by two hundred and twenty scarlet-clad pullers. Behind this car the young King walked alone, and his hand first lighted the pyre. The act was followed immediately by booming of guns and playing the national anthem. The royal bones are preserved in a monumental urn in a temple and the ashes, gathered into small golden urns, are distributed among members of the Royal Family who will treasure them as a most precious possession.

Our Missionaries in Latin America

AND POST OFFICE ADDRESSES. Mission address in Mexico City is *Apartado* 305.

MEXICO, N. A.
Mrs. W. E. Vanderbilt, Mexico City, D. F.
Mrs. C. Scott Williams, " "
Mrs. R. A. Brown, Coyoacan, "
Mrs. Wm. Wallace, " "
Miss Blanche B. Bonine, San Angel, "
Miss Rena B. Cathcart, " "
Mrs. Newell J. Elliott, Aguas Calientes.
Mrs. Jas. T. Molloy, "
Mrs. Chas. F. Petran, Saltillo.
Miss Wheeler, *Apartado* 91, "

GUATEMALA, C. A.
Mrs. W. B. Allison, Guatemala City.
Dr. Mary E. Gregg, " "
Mrs. Walker E. McBath, Quezaltenango.

BRAZIL, S. A.
Mrs. W. A. Waddell, Lençoes, Bahia.
Mrs. Alexander Reese,
Villa Nova da Rainha, E. Bahia.
Mrs. Henry J. McCall, Carinhanha, Bahia.
Miss Elizabeth R. Williamson,
S. Joao do Paraguassú, "
Mrs. Harold C. Anderson,
Estancia, Sergipe.
Mrs. C. E. Bixler, " "
Mrs. Thos. J. Porter, Campinas, S. Paulo.
Mrs. Bickerstaph, Castro, Parana.
Mrs. Ashmun C. Salley, " "
Miss Mary P. Dascomb, Curityba, "
Miss Ella Kuhl, " "
Miss Effie Lenington, " "
Mrs. R. F. Lenington, " "
Mrs. J. B. Kolb, Guarapuava, "

CHILE, S. A.
Mrs. Chas. M. Spining, Valparaiso.
Miss F. E. Smith, *Casilla* 309, "
Mrs. W. E. Browning, Santiago.
Mrs. Robt. B. Elmore, "
Mrs. J. F. Garvin, *Casilla* 811, Santiago.
Miss Marcella D. Jarvis, "
Mrs. W. H. Lester, "
Mrs. Jas. H. McLean, "
Mrs. Jesse S. Smith, *Casilla* 52, Copiapo.
Mrs. Wm. B. Boomer, *Casilla* 645,
Concepcion.

COLOMBIA, S. A.
Mrs. T. H. Candor, Bogotá.
Mrs. J. Herbert Cruickshank, "
Miss Ethel I. Towle, "
Mrs. Chas. S. Williams, *Apartado* 35, "
Mrs. Alex. M. Allan, Barranquilla.
Miss Martha B. Hunter, "
Miss Lelia W. Quinby "
Miss Jessie Scott, "
Mrs. Chas. E. Warren, "

VENEZUELA, S. A.
Mrs. T. S. Pond, *Apartado* 404, Caracas.

In this country: Mrs. G. A. Landes, Florida, N. Y.; Mrs. Walter S. Lee, Clarence, N. Y.; Miss M. Kate Spencer, Farmersville, Texas; Miss Mary Turner, 147 E. Mill St., Greenville, Texas.

For information concerning other Societies working in this field, consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

Signs of Awakening in Colombia

We missionaries in Colombia have noticed marked signs of the country's awakening from her long stupor, during which vice, ignorance and superstition, have held full sway in her priest-ridden territory. For years no country in the world has been so loyal a daughter to Rome and the Pope, as Colombia. Annually she has poured into the lap of the Pope $100,000 (gold). Besides this, she pays the Archbishop a salary equal to that of the President of Colombia and, to one looking on from the outside, the Archbishop appears to have more authority than the President. Then, too, there is a Bishop in every department of State who is paid an equal salary with the Governor of the department. When one considers that the country is bankrupt, all this expense seems impossible. The Colombian dollar, which should be equal in value to an American dollar, is worth just *one cent*, and at times through fluctuations in exchange it is even less! There is no country in the world whose currency is worth so little as that of Colombia, and yet it is probably the richest country in the world in natural resources —with its mines of gold and emeralds, forests of mahogany and other valuable woods, and vast plains of fertile ground ready to yield crops of untold wealth.

But Colombia not only is ignorant and groveling in poverty, but she is priest-ridden. For months after the priests were forced out of the Philippines, and again out of France, every ship brought groups of them to Colombia until one wondered how they were to be cared for. Yet all have received a kindly welcome.

Now, however, there are signs of the dawning of a new day. The sons of Colombia are beginning to resent her state of bankruptcy, the backwardness of her government, the ignorance predominating in the masses of her population, and these men are comparing their dearly beloved *Patria* with such sister nations as our United States, as England and Germany. They are coming to the conclusion that the fault lies with the Romish Church, which for hundreds of years has had full sway in Colombia, and has so signally failed to Christianize her people. Now they openly rebel against the Romish Church and against the priests. For over a year, scarcely a week has passed without the publication of cartoons accompanied by sarcastic explanatory lines directed against the priests, and so plainly indicating which particular priests are meant that no one remains in doubt. Articles attacking the Romish Church have come out in newspapers, in various parts of the country; such articles as would never be printed even in our own land, where there is certainly freedom of the press. The Colombian Government makes but a feeble attempt to check this new movement.

This, then, is the time for the Protestant Church in America to come forward and give the Bread of Life to this people who are starving spiritually. They are themselves demanding it of us. Never was the Macedonian call more clear in any land. To every missionary there come frequent letters and personal ap-

peals, from towns large and small, begging for evangelical preachers and teachers. What is the Presbyterian Church going to do with this great responsibility? No other church is working for the four millions in Colombia. Fellow Christians, pray for Colombia, and give, that workers may be sent to this field which was not hitherto, but is to-day white for the harvest.

Dora Turk Lee.
(*Mrs. W. S.*)

A TYPICAL BOGOTA STREET, NEAR THE EDGE OF TOWN

Bogota, from Six Angles

Many things in Bogota have changed in the three-and-a-half years since we first came here. On the whole the people seem more prosperous under this new President, yet there is great poverty on every side. Pathetic life-stories come constantly to our notice. The little that we can do to help the few may not ease the great heartache of Colombia much, but the Father can use even that little to wear away giant stones of ignorance and superstition.

Poverty.—Dominga is our scrub-woman — a tiny creature, under twenty years of age, mother of two wretched babies, the elder of them smaller than my two-year-old son. She thinks he is four years old. These poor women have little idea of age. When I asked her how old the baby was, she replied—"A lady told me in July that he was nine months old. In what month are we now?" Dominga wears a short ragged skirt, a scrap of a blouse, and a tattered shawl. She comes to the College one day each week, to scrub floors. One day she brought both children, each clothed in a single short ragged garment,—and my boy was dressed in several thicknesses of wool. The children were ill, she said, and she could not leave them alone. Then I learned, for the first time, that she shut these two babies in a dark, damp room twelve feet square (her only home, for which she pays nearly half her monthly earnings)—shut them up entirely alone, from seven A. M. until six-thirty P. M.

One day the little woman crawled to the College, very ill. She was afraid that she was going to die, she said, and she had no one with whom to leave her children. Then she told me her story. Her mother had died when Dominga was five, and the child had earned a poor existence ever since. The father of her children deserted her before the second one was born, and she has never seen him since. There is no law to force him to help support the children, were he to come back, for, like more than half the women of Colombia, Dominga was never married. On this day of which I speak, she was in high fever. After giving her advice, and directions to a doctor, it occurred to me to ask when

she had eaten last. "Wednesday, here at your house," she replied; and this was Sunday afternoon! Then she broke down and cried, saying that it was not so bad to suffer from hunger, but it was terrible to hear the babies cry all night for food. This occurred in December, when most well-to-do families of the city are out in the country for their summer vacation, and there is very little work for the laboring class. Dominga said that all the families for which she had scrubbed were out of the city, and the twenty cents a week, that I paid her, comprised her living and that of her children! Another afternoon I found her weeping bitterly, and inquired the cause. "The little baby coughs all night and takes no food. So to-day I left the upper half of the door open (there are no windows in these houses), to let the sun shine into our room. But see how it is pouring rain and no one to shut the door. Both babies will be soaking wet, and our bed all wet to-night." Dominga is but one among thousands in this poor land. I could paint you many pictures equally heart-rending, and all true.

Itineration.—All of us, in the Station here, have spent our vacation busily, and not once been out of the city—except Mr. Williams, who has scarcely been at home these two months. During December and January, he was itinerating, and his efforts have been greatly blessed of God the whole time. He found people everywhere ready, even eager, to hear the Bible, and in places asking for a missionary. He was able to hold public services in some of the large towns, with as many as even three hundred men present, as at the services in the bull-pit in Honda. But he says: "This thing takes the life-blood out of one. One goes out with a torch in one hand and a wet blanket in the other. You reach some and stir up many, but when they beg for regular teaching and preaching—for some one to work among them—you have to refuse them, and they can neither understand nor be reconciled. They ask, 'If there are so many in the world who already know the Bible, and live by its teachings, why do they not bring it to us?' And what answer can I make them?"

One instance of the Magdalena River trip shows the neglected condition in which thousands of our Colombians live. The boats on the Magdalena usually "tie up" at night, as it is impossible to navigate with safety in the dark. So the boat being fastened to the bank one night, several men came on board asking if there was a doctor among the passengers. They were told that there was not, but perhaps the missionary could help them. Mr. Williams heard their story. A young man had been seized,

CONTRAST IN PARENTAL CARE

The flourishing son of Mr. and Mrs. Williams: a 1½ years' baby, filthy, starved, covered with sores, borne all day on the back of seven-years-old-sister, who begs for both.

canoe and all, in the jaws of an alligator, but was rescued by his brother, though he was badly bruised. Gashes in his back were not yet dressed, on this the third day since the accident. Gathering together such remedies as he had with him—carbolic acid, sterilized cotton, fever powders, etc.—Mr. Williams followed the men to the wretched two-room hovel, where the young man lay, burning with fever. Three days in that dirty hut, without a floor, with no window, the tropical sun pouring down on the low roof—three days with nothing done for his wounds, except that they were stuffed with rags to stop the flow of blood! Mr. Williams secured boiled water, dressed and washed the wounds,

and made the patient more quiet through the remedies administered. Several hours he worked over him, and gave many directions for his further treatment. As the boat left at the first flush of dawn the following morning, we never knew whether the man lived or died. In all that vast region there is neither doctor nor priest. Yet the people are as intelligent as the average, and very approachable.

Mr. Williams met with almost no opposition on these first trips. In outside places, they are not so quick, perhaps, to strike against us as here in the city.

PUBLIC VAULTS OF BOGOTA CEMETERY

There is no burying under ground; bodies of the poor are taken from their *rented* coffins and thrust into the aperture without a box; the same coffin serves scores of times. Every seven years, all contents of these vaults are removed and thrown into one deep hole.

Opposition.—With the new year, I commenced to train a Bible woman, going with her from house to house and, in the comparatively few places where we were allowed to enter, reading a chapter from the Gospel of John; also selling Gospels where it was possible, and inviting people to our services. Immediately the guns of opposition were let loose upon us. The Gospels we had sold were ordered burned, all who admitted us to their houses were declared excommunicated, my name and that of the Bible woman were read in all the churches, and we were denounced in most of the infamous terms of the Spanish language. The friends of this helper, an elderly woman, are afraid that we shall be stoned if we continue this effort, but the woman herself says that she is willing to go on with me, in spite of the risk.

Young Men.—Superstition and prejudice are very much alive. The American Colleges have been thundered against all this month (January). One young man, who was taken by Mr. Miles to America for education, had an experience worth recounting. It was during Mr. Speer's visit in Bogota, when a public service in his honor was held in the church. Young Pantaleón attended the service, excusing himself to some callers as he left his home. One of the callers, a devout, educated woman, as soon as she knew where Pantaleón had gone, hurried away to consult a priest. When the young man returned and had retired, and was composing himself to sleep, he heard his name softly called, "Pantaleón, Pantaleón, are you asleep?" He made no response, so the woman advanced to his bed cautiously and, kneeling to say a prayer, suddenly clapped a cold wet cloth over his face. Sitting up hurriedly to shake it off, Pantaleón demanded what it meant, and received this response: "The priest blessed that cloth, and dipped it in holy water. He told me that if I would lay it over your face, it would cause those evil spirits, which induced you to go to that Protestant chapel, to flee."

This afternoon a travel-worn young man came to the College seeking Mr. Williams. He had walked over the mountains, a five days' journey, to offer to sell his soul to Satan. As usual, we talked plainly with him, trying to show him the price that God had already paid for his soul. These ignorant people are taught that we are here to buy souls for Satan, and every week at least one poor soul comes, offering to sell itself for a few pennies on which to support life some days longer.

The Old Church of Monserrate.—One day recently, Mr. and Mrs. Candor,

with a party of girls, escorted our new missionaries, Mr. Barber and Miss Towle, up Monserrate. Mr. Barber returned horrified at the spectacle he had seen in the church on the mountain top.

It is a stiff climb to this church—2,000 feet above the city, and 11,000 above the sea, but the view well repays one for the effort. The path is rocky, gullied out by mountain streams, and in many places extremely precipitous. Yet men and women are condemned by the priests to crawl up this stony path on their hands and knees, as an act of penance. At intervals along the sides, clinging to bare rocks, are tiny altars, usually containing an image of the Virgin Mary. From various points one catches glimpses of lofty snow-clad peaks, away to the west. From almost any point the flat city is visible, lying far below, at the very foot of the mountain and nestling up against it. Floating clouds hover over and around, and sometimes drift down like a white veil, over the savanna. The smarting face scorched by sun and wind, and a palpitating heart, help to measure the distance above Bogota, as one toils wearily upward.

On the pinnacle of this mountain stands the church—famous for its miracles. If it happens to be a feast day, you will be allowed to enter. Behind the altar, in a dark recess, you find the image of the crucified Christ, life-size, with deep gashes in back, chest and limbs, from which issue great blood drops, and the agonized expression of a frightful death-hour portrayed upon the features. This image stands in a pool of blood. Each visitor enters alone into the little room from which, always close shut and never ventilated, issues a dreadful odor, but slightly overcome by incense. Here each may enter and deposit his prayer—actually deposit it—for the prayers are written out on bits of paper and handed to the image.

A Man's Sunday-school.—The Sunday-school in our Bogota Church is, I venture to say, one of the most remarkable in the world in one respect. With an average attendance of ninety, two-thirds are men. Mr. Candor writes an outline of the lessons, with notes, and Mr. Williams strikes off copies on the mimeograph. We make our own maps as we study them. We have "Sunday-schools" in the two Colleges, on week-days, for it is difficult to get the students inside the church. It is only little by little that their fear is removed of the evil spirits which, as they believe, inhabit the Protestant Church. We have a fine class of young men, of strong Christian character, whom we are using in as many ways as possible. Some are studying in order to do evangelistic work.

Maude Newell Williams.

ONE TYPE OF FRIAR IN CHILE

Homeward bound, I sat opposite a Carmelite friar who represents the simple, innocent countryman who has been taught that, the best service he can render to his generation is, to enroll in one of the flourishing orders and attach himself to a rich monastery whose revenues are sufficient for every emergency. A burly, red-faced ruffian in the seat behind engaged this friar in conversation and I followed their colloquy closely. "What do you do with all the money you receive from the sale of wine?" Very meekly came the response "We feed the poor." "Yes, but think of all the land you have and all the broad acres that you hold from the government, where does all that money go?" Again the friar ventured timidly: "I do not know, Sir, but I have here some very good snuff that we prepare for colds in the head. I think you need a little for your eyes are watery." "When your patron saint works his cures, how is it that there is so much villainy in the neighborhood? Does the saint know of it?" "He does! then as a true saint he ought not to permit it." The poor friar had not a word to say, but speedily retreated to the seat opposite mine and began a conversation about train routes, and made me promise to put him on the right car. Apparently he had never traveled south before and he did not allow me to leave his sight when we made the change at the junction. An hour later, he opened his bundle and unrolled his frugal lunch. "Would you enjoy a piece of my cold meat, Sir? It would give me pleasure to share my modest meal."

Here was a man with something of

the spirit of his Master, and I felt that, if all of his order were like him, there would be less objection to their presence in the country. These men are the exception, for they are not astute enough for posts of prominence, but they do their duty by giving alms to the wayfarer and the cup of cold water to the least of the brethren of Christ. I have no ambition to become one of them, nevertheless one can see the tremendous advantage of their vows of poverty, chastity and obedience.

J. H. McLean.

A MEXICAN MOTHER TO HER SON

The following is an extract from his mother's letter, which was written to a young man in the College at Coyoacan:

"It is with great grief and sorrow that I have just learned you are in a Presbyterian College, a thing that we never expected from you.—but once having chosen a career distinct from what your parents had hoped, I'll let you know that up to the present you could count on your parents, but from now on, you have no parents. At this very moment I hold in my hand the money that I was going to send you, but now I'll not send you a single cent. Now that you have set us right as to your intolerable, disgraceful and loathsome conduct, I repeat, you cannot count on your parents; you have none. All our friends were glad to know that you were studying to be a Roman Catholic priest and we were happy, but now that you have turned into a demon against God, for the third time I say that you have no parents; you have buried us. We have no heart to acknowledge a Protestant as a son. Oh, horror, horror!"—Quoted by R. A. Brown in *Presbyterian Work.*

THE MOTHER OF PASTOR MORALES, MEXICO

"My mother," he says, "was frightened to see me embrace Protestantism for, although she was liberal and unprejudiced, she still retained her image of Guadalupe until the day I opened services in our home. That day she took down the image and burned it. From the Bible she learned to read when forty-two years old and remained faithful the rest of her life. Only an hour before she died she was talking about God's Word.

"Thirty-six years ago a company of us were to hold services in Puebla. I asked her advice, and told her the mission was a hazardous one. She replied, 'Go, and the Lord will protect you.' While there I wrote her each day of the increasing danger. She answered, 'We are praying for you; fear not but go forward.'

"At last we were attacked by about 3,000 Romanists, two were killed and several were injured. Those of Mexico City had to flee. I came with a cut on my arm and a bad scalp wound. Many a mother would have been at the station crying. She, no! She waited for me at home, having with her a physician and everything that might be needed, and wished to be the first to see the wounds. 'It is nothing serious, you will be all right in a few days,' was her remark. I wish to add that she was an Indian of pure race, very kind-hearted and tender, though very energetic. I could see the effect of the presence of the Holy Spirit in her heart, as I think Moses must have noticed the change in the taste of the bitter waters after he had put into them the rod at God's command. One of my greatest joys in Heaven will be to see my mother again."—From *The Interior.*

REPORT OF ESCHOLA AMERICANA, CURITYBA—EXTRACT

During the school year, which ended Nov., 1910, 323 pupils were matriculated. One class of the Secondary school is composed largely of German girls and boys. The teacher, a German, was educated in this school. She speaks Portuguese, English, German, and has a knowledge of French. The class had to prepare their lessons in Portuguese, which is a foreign language to them.

In the Intermediate school there are three classes. The first is under care of the elder, Sr. Alberto Barddal, and his good wife. The Bible teaching was thorough. The needle-work class overflowed; twenty-five girls were taken to a smaller room and one of our former pupils offered her services as their teacher. She belongs to one of the best Parana families, and has always been very enthusiastic over "our school." She was a fine teacher and a good disciplinarian. Suddenly, to our surprise, she resigned to be married to a widower with nine children.

The Second Primary is our special pride

and delight. It is the Banner Class, with forty-nine pupils and forty-eight on the Roll of Honor. This room is under the care of Miss Ida Kolb. In this room the bad boys become good, and break the record for hard work. The singing is excellent and the sewing-books are the pride of the mothers' hearts. Miss Kolb has the gift of making the Bible stories exceedingly attractive. Miss Grace Kolb has been the music teacher for the year and her little concerts on Saturdays have given much pleasure and been very profitable to our pupils.

Six of our boys passed excellent examinations and entered the Military School in Rio de Janeiro, and one is making his mark in the School of Marines in Rio Grande do Sul. Four pupils have gone to Switzerland to study and two expect to go to Germany for the same purpose. One of our boys is in New York preparing to take a course in electricity.

Our Boarding Department is as it has been—in crowded quarters, and we cannot accommodate half the pupils who wish to enter, so we are missing fine opportunities for doing good.

Ella Kuhl.
Mary P. Dascomb.

Diverse Standards in Brazil

BANANAS OF PARANA, BRAZIL

It is almost time for Carnival—a festival that I dread for its horse-play of water-throwing that spares very few persons but bestows its attentions chiefly on pretty girls and maid-servants. People die every year from exposure in this most reprehensible amusement. Confetti throwing is not so bad. Sometimes there are processions of queer vehicles in which people, extravagantly gotten up, caricature political or social follies. I am hoping there will be a scathing characterization of big hats and hobble skirts. Aren't you, dear friends of WOMAN'S WORK, sometimes ashamed that there are women preposterous enough to adopt such ridiculous fashions?* However, the women of Brazil are very kind-hearted and generous. Nowhere are women more ready to take little orphans into their families and treat them like their own children. The papers are quick to publish cases of destitution, to rouse the sympathy and draw from the pockets of well-to-do people.

We have in our family a nice young girl from the interior. Her father is a very intelligent, well-educated man, and her mother a superior Indian woman. Evangelina is a brunette of handsome features, fine carriage, quiet and pretty manners. She seems to share her father's ambition that she prepare herself as soon as possible, for teaching. The father wishes to move his large family to the home of the tribe whence he took his fine wife, to establish there a Christian school, and do all he can to create a prosperous Christian community. What a noble ambition! Pray that it may be realized.

Mary P. Dascomb.

*Ashamed and sad.—EDITOR.

THE present Senior Class at Saltillo School, Mexico, comprises twelve girls; six pupils united with the Church in April. Last year there were thirteen graduates and their exercises were combined with the Centennial entertainment. "Everything breathed of patriotism." Miss Wheeler is rejoicing in a recent appropriation from the Board and her mind is upon a dormitory, bathroom, plumbing and kitchen range, to more comfortably provide for seventy-five girls.

Report for Guatemala Station, 1910-11

The last year has been one of peculiar blessing and opportunity in Guatemala Station. We note, as one of the most encouraging signs, the deepening of spiritual life in our people, and ever increasing interest in study of the Word of God. We feel greatly encouraged because of the number of young people of both sexes, who have manifested much interest in the Gospel and are faithful in attendance upon the services.

Private Seekers. Many seekers after the truth have come to us by night. We have a growing conviction that there is a large number who are anxious to come out on the side of Christ, but are held back on account of fear of offending loved ones, or of persecution. Hundreds of such are reading our literature and studying the Word.

Sunday-School. We now have about 200 on our roll. One or two Sundays, every month, many of our men must pass military inspection, and therefore cannot be present at the sessions. This cuts down our average attendance.

Christian Homes. During the past year, seven couples have been united in marriage publicly and have united with the Church. These couples, and others, have been establishing Christian homes, so scarce heretofore and so essential for the advancement of the Kingdom of God; they form a great part of our assets.

Cottage Meetings. The people themselves conduct three weekly cottage meetings, in which a great deal of time is given to reading and study of the Word of God and to prayer. New members are reached and developed in this way. Persons who fear to come to our public services are being reached, and after attending the cottage meeting, they soon lose their fear and come to church also.

Printing. Our fondest expectations are being daily realized in this part of our work. We have been creating a taste for Christian literature. The demand for good Christian literature has now run far ahead of our ability to supply. Periodicals printed in the establishment of *El Mensajero* (The Messenger) go to all parts of the United States, to all the Republics of Central America and South America, to Mexico, Cuba, Porto Rico, Spain, France, Portugal, England, and the Philippines.

Copies of our publications in Spanish go where no missionary or colporteur has ever found his way. Not a week goes by without some encouraging word, or news, from some one who has come to know the Gospel by means of something that we have printed. During the less than two years that we have been running our press, we have printed 2,113,000 pages of Christian literature in the form of periodicals and tracts, which are sent to subscribers, or distributed on trains, or far out in the fastnesses of the mountains, by missionaries, lay preachers, colporteurs, etc. Hundreds of Indians, mules and trains bear these publications to the end of the earth for us. The daily press of Guatemala has repeatedly printed our editorials in full. All missionaries at work in Central America have written us of the great help our publications are to their work.

We have opened on a public street a salesroom for Bibles and religious literature. This has been a wonderful help. Dona Mercedes Galvez has charge and has rendered a fine service, not only in selling Bibles, books and tracts, but in conversing with those who come to the store.

Chapels. The people of Central Church, at the Capital, have been assisting in the erection of a chapel in Santo Domingo, and there is nearly sufficient money on hand for a chapel at El Rancho. These are evidences of what we have longed to see—a missionary spirit.

Public Sympathy. We have found head officials of the Government ready to aid us and they have frequently corrected abuses. Leading members of the police force have voluntarily offered, during our absence, to see that no one molested the services, and policemen voluntarily took direction of the exterior decoration of our church building, for the inaugural ceremonies. Members of the President's Cabinet have repeatedly told us that the Government is greatly interested in what we are doing for the people of Guatemala, and that all we wish to do will be received with wide open arms. The President has frequently given us evidence of his sympathy. The indifferent sneer has been changed to

sympathetic interest, and open enmity has been robbed of its sting. We are face to face with an indescribable opportunity and we long to make the most of it, for the salvation of the people and the glory of God. *William B. Allison.*

RAIN

CHILE, COPIAPÓ.—It is now two years since we have seen rain and the winters are so mild they hardly deserve the name. I think I shall feel the delight of a little child when I can again experience a good pouring down rain, and thunderstorm and snow.—*Bessie C. Smith.*

GUATEMALA CITY.—I wish you could see it rain here, I never knew what it meant in my geography days when I studied of "tropical rains." Umbrella, raincoat, rubbers, are scarcely any protection. The streets and sidewalks are rivers in a few minutes. The Indians and *mozos* take their stand at the different crossings and carry people over for so many *pesos* a trip. It rained very hard the night for our last C. E. meeting, but there were thirty-five present. Many of our people never possessed an umbrella and are wet to their skins as soon as they step out. Most of them never wear shoes, so they do not worry about having no rubbers.—*Corinna Hedges Allison.*

Children's Meeting in Barranquilla

Just home from a children's meeting. We walked four blocks through the sand. There are no sidewalks, at least only pieces here and there. On either side the not wide streets are brilliantly painted adobe houses with thatched roofs. Brown babies were playing on the mud floors of their homes or in the sand of the street. Around some of the better houses there are gorgeous flowers, and picturesque palm trees which give no shade. The blazing tropical sun beats down unhindered, but to-day friendly clouds hid it.

KITCHEN IN GIRLS' SCHOOL, BOGOTA
Photograph kindly sent by Miss Towle.

One could see that we were expected. Children were waiting on all sides, some clothed, others not bothered with clothing. The small thatched house where we met is the home of a Christian who has a little school. The front room was arranged for us; the Mission baby-organ was in place, the tiny chairs were set in orderly rows on the clean-swept brick floor. Forty little girls and boys filed in quite orderly and neat. Each in turn greeted us with *Buenas tardes* (good afternoon) and politely stood before their chairs until they were given the signal to be seated. I wish I could flash a picture of this group before you:—big black eyes sparkling, shiny black hair smoothed down and dark little faces wreathed in smiles. There were all sizes and conditions, some "spick and span" in starched, clean dresses, with pink or blue stockings and curious little cloth slippers; others were just as happy barefooted and in dirty, torn dresses. Some were even more happy, simply adorned in Nature's dress. These were not school children, however.

Miss Quinby played the little organ and we sang, in Spanish, of course, "When He Cometh to Make up His Jewels." Many were attracted by the singing and, as I spoke, I could see that windows of the house opposite were filled with eager faces. The streets are so narrow, I am sure they could easily hear all that was said. So some seed fell by the wayside. The Colombian

Christian teacher prayed, the whole school following each sentence as rapidly as she spoke, for she did not pause between sentences. It was rather confusing to us, but not to them. One could not wish for better attention than the little brown brothers and sisters gave. The lesson was from John vi, on how the little boy helped Jesus by giving Him the loaves and fishes. I felt that that same little lad could not have been very different from some of these. The eagerness and interest on every little upturned face was a pleasure to see, and the heart of the Master must have been glad, as with bowed heads and reverent manner they repeated the Lord's prayer. Then one child was mysteriously called into the adjoining room and appeared with a bunch of lovely roses which were presented me with *muchas gracias* (many thanks) for having come to them. Then they filed out bidding us *adios* or good-by.

It is evening now, and as I write this I can distinctly hear the music of our Gospel songs from a humble home a few blocks away, where some of the missionaries are holding a cottage meeting. You see the great opportunity in this tropical country where the houses are so open. People can hear the singing for blocks around, and those in the near vicinity can hear the Word, and so are reached whether they will or no.

Mary Freeman Warren.

THERE are fifty thousand Americans in Mexico, connected with railways, mines, rubber plantations, coffee, etc.; they have raised wages from thirty-seven cents to a dollar a day (silver).—At the railway station of San Luis Potosi, strawberries are sold "every day in the year."—There are said to be a hundred thousand Protestants in Mexico.—The wife of President Diaz visits hospitals and girls' schools, and devotes herself to good works.

The above samples are taken from "To-day and To-morrow in Mexico," an interesting article by Peter MacQueen in *The Congregationalist* (Boston), of April 22. The writer said in closing:

"I never appreciated until I visited foreign missionary centers how valuable are the gifts and prayers of God's people in the upbuilding of submerged places of the world. The foreign missionary may seem a small item in a great commercial world, but in reality he is putting a leaven of health and spiritual cleanness into the mass of savagery and turbulence."

Something Doing in Central America

A year ago WOMAN'S WORK (June issue, p 122), reported a religious service held by Mr. McBath in a room which had formerly been a saloon, but whose owner said of it: "Bottles and saints went out together." The place of this occurrence was Huitan, an out-station of Quezaltenango. After a twelve-month, we now have another glimpse of the same young man at Huitan.—EDITOR.

The young man, Isaias Calderon, has developed so marvelously that we fear the devil will mark him as one that must be destroyed. He has earned the title in Sija of "The stirrer up of towns." Sija has been particularly stirred up. The small group of believers there met for the first celebration of the Lord's Supper, in June, 1910. The principal authority in the town was away, and on his return, was furious that such a thing had been permitted. Mrs. McBath and baby and myself visited them again in August, but were ordered to leave the town, and a number of the people who had visited us were put in jail. Don Isaias has since worked steadily in Sija, and the town is now stirred up on the other side.

He has also been carrying the Gospel throughout the Pacific coast country. Last month he made a trip through the plantation country, visiting Colombia, Coatepequey, Nuevo San Carlos, Asintal, San Martin, San Juan and Cajala, selling Bibles and tracts, and telling the story that has made such a change in his life. In his home town, Huitan, he has a Sabbath-school, and he tells me there are now only three families who are opposed to the Gospel.

Our pastor, Don Anastacio Samayoa, has begun a work among the Indians in the neighboring town of Cantel. The first convert was the village school-master. He has been working faithfully among his own people and, on October

16, we were permitted to have the great joy of receiving into membership our first Indian converts: the school-master, Pedro Poz, his wife and two others; two more have been received since. Don Anastacio preaches in Spanish Friday, and they have service every Sabbath in their own language. The Indian population of Guatemala is more than one-half the total, and yet very little has been done towards giving them the Gospel. Our hearts have long been burdened for this race and this beginning among them is an answer to our earnest prayers. We expect great things from God.

Walker E. McBath.

A Pauline Beginning

Here is an incident that was exceedingly interesting to us workers among the Chinese in San Francisco. A week ago, I had the joy of baptizing almost an entire Chinese family—a man, his mother, his wife, and his two small children. The only member lacking was the father of the man.

The father is eminently respectable, holding the office of president to the Chinese Hospital Association. Though not ready himself to acknowledge Christ as King, he made no opposition to the baptism of his family.

The especially interesting phase of the incident was the voluntary publicity given to it by the new converts themselves. Usually, because of opposition and persecution, the Chinese who becomes a Christian is desirous of keeping moderately quiet about it; but these people wished to make a social event of their baptism, including addresses and refreshments, and to invite all their heathen friends to be present. I suggested that the social part was hardly in keeping with the sanctity of the Sabbath, or the solemnity of the event, and they cheerfully agreed to postpone that function till the following Wednesday evening. At the hour appointed, our church was well filled with a variety of people, most of whom had, probably, never been in a church before—women and children, men in various walks of life, up to several secretaries and presidents of some of the Six Companies, who loomed up in their dignity, silks, and satins. And they heard some straight, pungent preaching; not only from our Chinese pastor, but from Mrs. Yeung, formerly a student in True Light Seminary, in Canton, and now a teacher of Chinese in our Occidental Board Home. She is an earnest Christian worker, and speaks so well in public that more than one Chinese has said to me that the men are not her equals. Imagine, therefore, those stately, proud, conservative Chinese gentlemen listening—listening very attentively—to a strong address on the Christian religion, given by a *woman!* The newly baptized man, too, made a little talk, contrasting worship of false gods with that of the true God. Afterwards all were invited to partake, in other rooms, of the different sorts of cake and ice cream which, at the expense of the new convert, had been prepared in great abundance.

Thus Mr. Lee Man K'oi, with his family, starts out on the new life as a Paul, rather than a Nicodemus. This bold proclamation of what had happened to them was a unique and striking spectacle. Let us pray that their future may be characterized by Pauline achievement in service. *J. H. Laughlin.*

"WHAT was it in Christianity which made special appeal to you?" An Indian pastor answers: "What finally helped me to accept Christ as my personal Saviour was the sense of my sins, Christ's claim to save men from their sins, and the testimony of Dr. Pentecost that Christ had forgiven his sins." From Pundita Ramabai: "The Son of Man came to seek and to save that which was lost—this teaching, unlike all the teachings of any religion with which I had come into contact, captivated me." A Brahman convert: "Every man has an ever-increasing hunger to grow out of the degraded moral life he lives; has sad experience of the infinite difficulty of doing so; is anxious to know whether some power from above will take us with its hands and mould us; whether there can be a way for blotting out the sinful past. In Christ we behold our God becoming the promise of both, whereas in Hinduism with its Karma and transmigration, both are negatived."—*World Conference Report.*

The Memorable Conference

VI

The Home Base of Missions

In the report of Commission VI. to the Edinburgh Conference appears this significant statement: "The success of the missionary enterprise under God must rest with the efficiency of the leadership at home. The key to the situation is in the quantity and quality of leaders in the Church."

Consecrated workers at home will appreciate the grave responsibility this places upon them, for the fundamental problem involves not only machinery of organization, but the spiritual power at the command of individual members of the Church. The impelling thought of every leader should be: "Back to Divine wisdom, to the living power of Jesus Christ, back through prayer to the source of all power. Prayer is power; the place of prayer is the place of power; the man of prayer is the man of power."

The report mentioned three classes of persons who are exerting special influence in leading the Church to a right conception of its privilege to work for missions. These three are the ministers, the women, and the laymen. It is often said "the minister holds the key to the situation" as far as interest in the Church is concerned. If the pastor is enthusiastically interested in this subject, his people will be correspondingly so; but it must be confessed that many congregations, especially in our own land, are indebted to their women for much of their missionary zeal and activity.

Rev. James L. Barton, D.D., the chairman of this Commission, in presenting his report, said the work of the Women's Boards is "magnificent," and added: "We find that it is the women of the churches who are keeping the spirit alive in many places." Mr. Mott permitted a rather more generous allowance of time to the Laymen's Missionary Movement than was accorded some other organizations. As Americans we were proud to have it stated so definitely that the changed attitude of thousands of men in our country, within the last three years, has meant a new vision of opportunity and service for the entire Church. Increased gifts to missions, awakened zeal for knowledge, and deepened faith have resulted, and in it all is splendid promise for the future.

As the machinery of missionary organization passed in review before us and revealed the fertile resources of leaders and the complex necessities of the work of missions, the great task to which we have set ourselves grew in importance and dignity. Each feature seemed vital and needing specially trained leaders to carry it on;—the training of young people, supplying literature to interest contributors and extend their knowledge, organization of a constituency that will supply funds, or finding and training missionaries who can carry the glad news of salvation to distant lands.

Perhaps no single agency for securing candidates has more influence than the Student Volunteer Movement. All will readily give due credit to the Study Classes established by its leaders, with fostering agencies for extending missionary knowledge, and the interdenominational conventions, held every four years, have done much to keep up the supply of volunteers.

Is there not a direct challenge to the Church at home in the statement made that 1,000,000,000 of the human race have yet to accept the message of salvation through Jesus Christ? What response do we make as individuals? The laymen are saying, "The evangelization of the world in this generation." This Jubilee year the women of America catch up the cry, and with renewed devotion rise from their knees pledging fuller consecration of their lives and laying upon the altar an added offering of $1,000,000 for evangelizing the world.

Should we not ask ourselves at this time, is it true that "Preoccupied Christians at home are to blame for unoccupied fields abroad?" The Rev. S. M. Zwemer, D.D., said: "I believe the missionary campaign demands the same sort of watchword as a highwayman uses, 'Your money or your life.' It is a case of surrendering all we have to carry on this campaign throughout the whole world, with our money or our lives." Following the devotion of this great missionary should we not reply, "Our money *and* our lives!"

Dr. Barton in closing his report said: "The Church of Christ at home is dependent for its continuance upon the part it has in missionary work. We can never know our Lord Jesus Christ in fulness and in the length and breadth of His love, until He is revealed to the world in the redeemed life and character of men out of every race for which He died."

Allena Bassett Shaw.

LETTERS FROM MISSIONARIES

BRAZIL

MISS WILLIAMSON wrote from S. JOAO DO PARAGUASSU in January:

Last year while I was away on a trip to the southern part of the State, to see if there seemed a good opening there, the service hall here was not closed once. The meetings were directed by one or another of the church members. There is much sickness here. Terrible freshets from which all this district has suffered, have left fever in their wake.

The mirrorscope which I sent for has arrived but, of the thousands they send out, just the very one sent here to the interior of Brazil has a defective tip, and one burner will not light. I won't attempt to describe my feelings when I discovered the defect.

On Christmas Eve, with a pouring rain, we had our Festival. I really think I must spell it with a capital, it was so pretty. We are good Presbyterians here, but we had the children come marching into the room singing a processional. As four of them had earned the right to carry the silk banners, and four wee tots the honor of carrying the ends of the white streamers thereof, the affair was quite effective. Each banner bore a Bible verse in gold letters. Christmas Day, Mr. and Mrs. Waddell and two of their children were with us, and we had the Communion service, when two confessed their faith in Christ. Religious services here are sadly bereft of our boys and girls, for as we have no good school, they must one by one be sent away. Four are now at Ponte Nova, where the Waddells are doing their interesting work in the co-operative school. I have just taken into my house a

FUNNY WILD COLT OF A BOY WHO

has never been off the farm and was never taught much of anything. His mother drinks, but the father is beginning to be interested in the Gospel and wishes to remove all his children from the mother's influence. This poor little fellow never obeyed at home and he does not intend to begin now—not if he knows it! How his black eyes blaze!

You ask if there is anything you can do to help me. Yes; I have gathered all the boys into a class on Sunday and if you could arrange some good pictures to illustrate the Old Testament lessons it would be a boon; they so love to hear the story with the picture before their eyes, and have a naïve confidence in its accuracy.

CHILE

MRS. JESSE SMITH wrote from COPIAPÓ, February 22:

To-day we have our United States flag up. On the 4th of July Chilean friends make it a point to call, but few know Feb. 22. We are in the midst of the hot weather and I have sought the coolest place to be found to write; nights are cool and there is almost always a good breeze blowing. Fruit is plentiful; the white figs are delicious. This is the last green spot up the coast, so vegetables are shipped from here to the north.

We have completed our third year in Copiapó and it has been one of the most pleasant spent in Chile. We have experienced no great revival, but a steady growth in numbers and in spiritual life. We have a good church building which was repainted with money earned by the

WOMAN'S SEWING LEAGUE.

In Caldera, the port of the Province, a chapel building has been recently finished. There is no one there who can even hold a service, so a worker goes from here when possible and Mr. Smith holds meetings on itinerating trips. The next port north is Chanaral. A monthly visit is made here from Copiapó. There is a small group of believers. Taltal is the next port. Here in the prosperous nitrate establishments, thousands of men are employed. There is a church with a Chilean worker in charge. The aim has been to have two men there: one colporteur in the interior, traveling from one establishment to another, holding meetings, selling Bibles and books; the other to remain at the port, to conduct church services and visit among the members. Because of lack of workers, most of the time there has been only one man. Mr. Smith makes three or four visits of a month each. The other important point in this north field is Tocopilla. Here we have a

CHILEAN PASTOR, AND A LIVE CHURCH.

This place is supported by the nitrate industry and is a flourishing business center. People in the north are more liberal than in the south, where we first lived, though the majority of women are devoted to the Church, regular at mass and strict in observing feast days. Recently there was a pilgrimage to the shrine of a saint near Copiapó, when, for a week, women went in the heat of the day to kiss the foot of the Virgin. Most of the men are either indifferent or are avowed atheists. Still, the Gospel has some acceptance here and whole families come in, now and then.

COLOMBIA, S. A.

MISS LELIA W. QUINBY writes from BARRANQUILLA:

Carnival is on since the middle of January till the beginning of Lent, two weeks from now, so there is little rest for the weary on Thursday, Saturday and Sunday nights. Some of the masked figures are interesting as they march through the streets, but when one realizes the drunkenness and other sins which are inseparable from the carnival, it has no charms. There are many temptations spread for our Christian young people. The three special carnival days are yet to come and are one long riot of color and disorder. Then, on Ash Wednesday, all will be as still as death. Some men dressed as women have just passed in all their glory, accompanied by monkeys, little red devils, bears and clowns, anything to be ridiculous. Some backwoodsmen passed a few moments ago with a drum, all beating time with sticks. They are a queer sight, in cheap cheese cloth, or cretonne, discolored with perspiration and dust. Such trifles in no way dampen their ardor and fun.

AMIDST ALL THIS RIOT, A FUNERAL procession is passing. Six men are carrying the coffin. It is very shabby; this must be a case of poverty for there is no priest nor hearse. Only men go to the cemetery here. Women stay at home and wail, as in Bible times. One of our teachers attributes this custom to belief in purgatory. If I believed in such an existence after death, I, too, would wail for the departed. Oh, such a contrast to the true faith of the Bible! A priest is known to have recently said that "purgatory" is the gold mine of the Roman Catholic Church.

I am teaching classes half a day in history, geography, Bible and music. Two days in the week I conduct services in two little poor schools, where we have songs, Bible stories, and Scripture passages learned by the children. As I was leaving one day the teacher said the children had learned a new hymn and would be disappointed if I did not teach them the tune before going. By such means we gain entrance to new homes and have a silent influence over those who never attend chapel services. I also have a catechism class of ten little girls. So we live on here doing what we can, where we can, seeing the sadness of many people to whom we would tell the glad news, but whom we may never reach in our lifetime. Pray that more workers may be sent to bring them the comfort of the living Christ and that, in the mean time, we may never fail to do our part even when discouraged and weary.

SYRIA

MRS. PAUL ERDMAN wrote from ZAHLEH, Jan. 26:

One day last year in her cheerful office, I heard the editor sigh and gently wish that Syria missionaries "would sometimes write during their busy season, and not only in vacation time." So here is one writing in the dead of winter. I have just come in from

A WOMEN'S MEETING.

Thirteen of us were gathered about the little charcoal brazier in the best room of our teacher's house—some sitting cross-legged on the floor, some on the divan, others on chairs. I am afraid thirteen must seem but few to you, but to me it was a number to rejoice over. We have only just begun to hold these neighborhood meetings, and last week at our first one, six came, all members of our Evangelical Church. To-day, four of the thirteen were Evangelical and most of the others were Greek Catholics, the most bigoted of the sects here in Zahleh. Last week our Syrian pastor's wife had charge to-day the teacher's wife—and

I AM PROUD OF THE WAY THEY conducted the meetings. Heretofore, our Woman's Meeting was on Sabbath morning after church service, an inconvenient hour; few remained for it, nobody from outside came. Our new meeting in the homes takes its place.

I have long felt the need of more house-to-house work among the women and I came back from America with the firm determination that the Gospel *must* be carried to them, so you see why I am thankful that thirteen came through deep snow, on a bitter cold day. Once a month we shall meet in the church, to talk over and pray for the meetings in the houses. A double blessing will follow: one for women of our church who sorely need the stirring of the spirit of loving service, and surely a blessing to those outside the church whom we shall be able to reach. We are invited next week to the house of a woman who is not an Evangelical Christian, a Greek, whose husband and only son died recently. She, poor soul, has lost hold on spiritual things because of grief.

Much as we enjoyed the year in America, it is better to be at home again and at work. We are more alone than ever. This year Mrs. Jessup is in Beirût with her three daughters who are at school. Just now, Dr. Jessup is there.

WE ARE COMPLETELY SNOWBOUND.

Our little errand boy just came in to report "no mail." The road over the mountain has been blocked two days, and even now the snow is falling again! We, however, are not lonely; there is much we can do even when shut in.

We are particularly grateful for the following letter. The statement which it corrects was based upon the written word of a missionary in Korea, and was inexplicable to ourselves. We never had to revise a statement sent us from Pyeng Yang.—EDITOR.

KOREA

MRS. WM. M. BAIRD writes from PYENG YANG, April 14:

The March number of WOMAN'S WORK has just reached me and I feel like writing at once regarding the statement, on page 50, that the Japanese have "banished history" from the schools of Korea. It is true that the Japanese have prohibited the sale of some so-called "histories," books written by Koreans whose principal qualification for the task was patriotism, and starting out, perhaps, with the statement that Korea is the most important of all the nations, and the wealth of her natural resources and the beauty of her scenery are not surpassed by any other portion of the globe. Other books, such as a history of Poland, which set forth the wrongs of the Poles and the analogy to the present situation here, in a most inflammable way, have been suppressed; but, so far as my knowledge extends, the Japanese have shown no disposition to suppress true history. On the contrary, one volume of a five-volume Universal History which I have had in course of preparation for some time, has just been printed and the Police Department has freely granted permission for its sale.

I wish I had time to write more, but other duties are pressing.

CHINA

ATTACK ON MR. MURRAY EXPLAINED.

MRS. WM. B. HAMILTON, of TSINANFU, wrote April 7:

We were greatly distressed a few days ago to learn that Mr. Murray had met with a very hard experience on a trip through his country field north of Tsinan. He had hired a young boy to help pull his wheelbarrow through a muddy piece of road, but the boy had not told any one that he was going to do it. Some one informed his mother that the foreigner had carried off her son. She rushed into the street calling upon the neighbors to rescue her boy. Two notoriously lawless fellows seized clubs and started after the wheelbarrow. They came up with it just as Mr. Murray had alighted and was paying off the boy. At sight of the pursuers the boy began to cry, which convinced them that he had been ill-treated. So without asking any questions they fell upon Mr. Murray and began to beat him. The barrow men tried to defend him, but they also were beaten. Mr. Murray put up his left arm to protect his head, until he received a blow that rendered the arm helpless. He was then struck on the head and fell senseless. The ruffians must have beaten him over the legs after he fell, as he was found badly bruised there. People from a neighboring village came running out to see what was the matter, and helped Mr. Murray on to his barrow, and also handed over the assaulting men to the local constable.

Mr. Murray was taken to the inn where one of the evangelists was awaiting him. This man moved him to the home of a Christian near by, and then came to Tsinan and informed Dr. Neal of the occurrence. The Dr. notified the Foreign office and an escort was sent with carts to take Dr. Neal out to the country. It was evening and a hard rain falling, so they could not cross the Yellow River until daylight. By afternoon they reached Mr. Murray and found his wounds both serious and painful, but no bones were broken and after two days he was able to reach Tsinan. He is recovering nicely, but is still very weak. It seems hard that a man who has preached for so long in that part of the country should suffer such treatment. But it is a very lawless district and no doubt this occurrence will cause the officials to take stringent measures to keep order hereafter.

Mr. Murray has labored faithfully on, enduring more hardships than the average missionary, for a long term of years. Loss of his wife, separation from his children, living in one mission building or another, with no house he could ever call his own—have made his lot here a hard one. But they have not made him willing for a moment to give up his work to which the Lord has called him.

INDIA

MRS. RAY C. SMITH wrote from FATEHPUR, March 2:

The children and I were out camping with Mr. Smith nearly a month. At our last camp we had attentive audiences of men, nearly two hours looking at magic lantern pictures upon the life of Christ. Mr. Smith managed the lantern and the Hindustani preachers explained the pictures. The lantern belongs to Miss Harris, of the Union Zenana Mission. The people seem to understand better when they see the pictures as well as hear the words. The nights are so still and dark that we fasten the sheet between two trees and show the pictures out-of-doors.

We are having green pease, beets and carrots from our own garden. We have our own buffalo, use the milk and make our own butter every morning, by shaking the sweet cream up and down in a bottle. It is good butter, too.

HOME DEPARTMENT

PROGRAMME FOR JULY MEETING

Subject: The Philippines.

Print on board: "Considering the number of men and the amount of money invested in missions, the returns are such as can not be paralleled by any other enterprise in history." Rev. C. H. Brent, P. E. Bishop in the Philippines.

Show geographical relation between West Coast of the United States and the Philippines.

Sketch prevailing conditions as to religious and moral life of the inhabitants of these islands prior to American possession.

General Outline of beginning of mission work, and progressive steps in organization.

Point out the eight stations where the missionaries, numbering about thirty, live, and from which their efforts radiate.

Show in what respect the character of work done during the two years just passed has been intensive rather than extensive.

Trace development of the native church in character of members; in self-support; self-government; self-propagation.

Give some special instances of conversions, taken from Annual Report for 1910, p. 360; and touch on number of new members received, 276.

The Archipelago as a new field for young Americans, in religious or secular business.

Outline development of American day-schools in which 500,000 children are now taught.

Describe some of the schools carried on by mission-workers:

a. Ellinwood School for Girls; girls in the school and as light-bearers in their homes; their training in material and spiritual things.

b. Ellinwood Bible-seminary; united work of Methodists and Presbyterians.

c. Silliman Institute; character of training; feeling of Filipinos about manual labor; progress in industrial work and self-support; street meetings conducted by students.

Show picture of first class of trained nurses graduated. WOMAN'S WORK, July, 1910.

The American Church in Manila; example and influence of resident Americans.

Problems of missionaries in dealing with crude, new Christians; special need of active interest and earnest prayers of Christians in America.

Read extracts from *The Romance of Missions*, by Bishop Brent, *The Outlook*, Sept., 1910.

E. E.

WOMAN'S BOARDS IN ANNUAL MEETING, 1911

At Portland, Oregon, April 19-21

The Twenty-third Annual Meeting of North Pacific Board was held in First Church, the church where the first permanent woman's missionary society of our Pacific Northwest was organized forty years ago. As we assembled, we missed anew the venerable presence of the late President so long with us, but God has been good to us in raising up a new leader in Mrs. Mossman. She is thoroughly imbued with a spirit consecrated to missions, and a splendid service has she rendered this year that is closed. She was re-elected.

The Treasurer reported an advance of nineteen per cent. in money, every presbytery sharing more or less in the increase. The two new departments, Missionary Substitute and Missionary Extension, were reported well started. Our meetings were so arranged that during a part of the session, while a programme was in progress in the main audience room, simultaneously normal study classes for leaders were being conducted by Mrs. Boudinot Seeley, also C. E. Study Class and C. E. Study Demonstration by Mrs. B. A. Thaxter. Both are prominent Study Class leaders. At the same time, other separate conferences for C. E.'s and Westminster Guild Chapters were also well attended, and still a good audience was left for the main programme.

One evening, at the young people's grand rally, Rev. Ernest Hall, Pacific Coast Secretary for Foreign Missions, presented a strong plea for *lives* to be given to missionary service. Some are giving prayerful consideration to the subject. A banner had been offered to the S. C. E. having the largest per cent. of membership at this rally, and it was awarded to that of Rose City Park Church, the newest Presbyterian church in the city. The society reported a membership of thirty-six, with thirty-five present. A bit of the Jubilee pageant "Pilgrims of the Night" was on this evening's programme. Many nationalities were represented in the procession of heathen women, among them a converted high-caste Hindu woman and a

Christian Nez Perces. With colors, banners and mottoes this was a most inspiring gathering.

In the main audience, at one period there was a lively discussion on working with children, which ended with a demonstration on teaching six-year-olds. Miss Grace Hays showed in a remarkable way how simple materials within reach of any one, can be adapted to object lessons in missions for little children.

To tell that Miss Mabel Goss reported two hundred and ten study classes, a gain of eighty-six over last year, will partly explain numbers of newly interested women. Our Field Secretary's visits have also borne fruit; so, too, the hundreds of letters written by our President and Secretaries, and missionary extension calls. Our Chairman of Committee on Devotions, Mrs. Wm. Parsons, arranged for the themes of three mornings: "The Challenge of the Year of Jubilee to Praise," led by Mrs. F. H. Geselbracht, of Albany, Ore.; "Challenge of the Year of Jubilee to Benevolent Helpfulness," led by Mrs. S. W. McFadden, Spokane, Wash., and "Challenge of the Year of Jubilee to Greater Spirituality," led by Mrs. H. B. Hellenbrand, of Cashmere, Wash. Short periods of intercession for our missionaries and their fields were conducted at the opening of each afternoon and, in a quiet room, constant prayer was being offered by successive groups of women.

We must mention the Thursday evening Union Missionary Prayer-Meeting conducted by Presbyterian ministers of Portland, and the Communion service which closed the convocation the next morning, and was also conducted by the ministers, Rev. J. A. P. McGaw, D.D., presiding.

We were ahead of Boston (!) in having "The World in Portland," a fine little Missionary Exposition of nine booths with one hundred trained stewards in attendance. Literature was also arranged by countries and grouped for adults, for young people and children, with trained stewards in attendance.

The spirit of this Jubilee year and the "Challenge to this Generation of Christians" was upon us. It must stimulate us all to help on the evangelization of the world in the next thirty years.

Marcia Louise Bradley.

At Chicago, April 25, 26, 27

The Fortieth Annual Meeting was held in Second Church. The innovation of giving up the entire first day to sessions of Westminster Guild has proven itself successful, for there was a delegation of over 200 from Guild Chapters and an audience of nearly double that number.

Statistics were plentiful but inspirations were even more so. Mr. Speer, Mrs. Grace Glenn Fox, the first Secretary and organizer of the Guild; Mrs. W. C. Johnston, Africa; Miss Julia Leavitt, Japan, and Mrs. Eli T. Allen, who hopes to go to Persia, were the inspiring speakers of that first day. Mrs. Alfred C. Tyler presided. The church itself was beautiful with palms, lilies, roses and smilax, and the galleries blazed with flags of Occident and Orient. Miss Rumsey conducted a conference, and Mrs. Vickers a quiet hour.

In the evening, an audience which filled, full, the large and handsome church greeted Mr. Speer, who gave a most convincing and powerful address.

Wednesday morning opened with a greeting from Mrs. H. H. Forsyth, President *Emeritus*, who paid a gracious tribute to our first President, Mrs. R. W. Patterson, and also to our new President, Mrs. John Balcom Shaw. The response was happily given by Mrs. Willis E. Parsons. Mrs. Wm. Blair, one of the founders of the Board, told of its inception and wonderful progress. She paid tribute in her beautiful paper to her early co-workers, several of whom, either in person or by their representatives, were on the platform with her. Miss Jennie Dean, our first missionary, was also present.

After Mrs. G. L. Robinson, Chairman of Nominating Committee, had read her report and the new officers were voted in, our gracious President took the chair and conducted the sessions. Mrs. Bradley, Treasurer, reported over $143,000 as the year's income. In the hour led by Mrs. King, echoes were heard from the Jubilee meetings, after which each Home Secretary gave an account of the year's work in her department. In the afternoon Mrs. Campbell conducted a conference. Mrs. Van Hook spoke of her work in Persia, and Mrs. W. C. Johnston of the people of West Coast, Africa. In the evening Rev. W. G. McClure, D.D., gave us

glimpses of the heart of Siam and Rev. Charles A. Clark a most inspiring address on the better known land of Korea.

Thursday at nine o'clock a good audience greeted Mrs. Silverthorne, of Colorado, who led an hour's service of prayer in an upper room. In the regular session prayer was offered by Mrs. Albert Keep and each of the Foreign Corresponding Secretaries told briefly of the service and results of those whom she calls *her* missionaries. They were followed by our Field Secretary, Mrs. Engstrom, our Office Secretary, Mrs. Dee F. Clarke, and Mrs. Murray, of Japan, and a most profitable talk on Mission Study—"Its Possibilities and its Principles"—by Mr. B. C. Milliken.

Thursday afternoon the final session of the three days and evenings opened with the young people's hour, led by Miss Grace Coulter. Mrs. Swallen, of Korea, followed and opened the door so wide that we felt and saw the picture of that little nation, no longer hermit. The whole meeting had grown, session by session, in enthusiasm and inspiration until the climax was reached in the hour for the presentation of twelve missionaries and five candidates by Mrs. Alfred Tyler. Twenty-six candidates have been accepted this year. The meeting closed fittingly in communion around the table of our Lord, and we separated to carry to our homes and to the year's work a new inspiration, a new courage, and a new resolution for better, broader and more loyal service.

Belle McPherson Campbell.

At Buffalo, April 26, 27

Lafayette Ave. Church opened its doors for the Forty-first Annual Meeting and a cordial welcome was extended to members of the Board and visiting delegates by women of all our societies in the beautiful city. A devotional meeting, on the evening of the 25th, was led by Miss Kate E. Putnam, President of Buffalo Presbyterial Society. She spoke of joy in loving service for our God.

At ten A. M. Wednesday, Mrs. W. Packer Prentice, President of the Board, opened the regular sessions. Her address of welcome was followed by the roll-call, to which about 150 delegates responded.

Mrs. W. E. Waters' paper on "The Work as Done by Home Churches" was read by Miss Hubbard. The programme was interspersed with reports of numerous committees, including the Bureau of Exchange, which distributed during the year 10,985 copies of 325 letters, from missionaries, to auxiliary societies. These letters have stimulated enthusiasm and brought the readers into closer communion with the work. Organs, typewriters, sewing machines, picture-rolls and other useful gifts, for aiding the work of the missionaries, have been sent out by the Box Committee. Publication Committee has added forty-six new leaflets to its list. The most popular Mission Study book has been *Western Women in Eastern Lands*, by Mrs. W. A. Montgomery.

As the Young People's Societies are the life blood of this great enterprise, it was of interest to learn of an advance in their gifts and an increase in zeal. In addition to Christian Endeavor Societies and bands, thirteen Westminster Guild Chapters have been organized.

WOMAN'S WORK, of such marked value in giving information with regard to important events of missionary endeavor, and containing from month to month much that is fascinating, having reached its twenty-fifth anniversary, the editor recounted in graphic language interesting experiences of its origin and growth.

Rev. William J. Leverett, speaking of the development of China said that, once awake, the Chinese have shown a great genius for organization. Race feeling is being brought into action. Formerly, the Government could have given Hainan to the French without a protest from the inhabitants, but not now:—neither can concessions for working mines be obtained by foreigners, for the people have set themselves to the task of developing their own resources.

Strange, passive little Korea, brought suddenly into the lime-light of the world's observation, was Mrs. C. F. Bernheisel's topic. After speaking of political and social changes, she dwelt upon the phenomenal religious uplift of the Koreans. They are "natural home missionaries, willing to give time, labor, money and personal service to the winning of their land for Christ." Wearing the ordinary Filipino dress, Mrs. Geo. W. Wright introduced us to Manila, and to the encouragements of Christian workers there. They train the school-boys in athletics which makes them brighter, more alert and more desirable members of society than their fathers, whose days are spent in gambling and cock-fighting.

In the midst of the first morning session, Mrs. A. F. Schauffler, vice-president of the Board, led a devotional service, asking that silent prayer be offered for nurses, doctors, teachers and evangelists who are working in foreign fields. Mrs. Carl W. Scovel led a similar devotional service on the second day.

Miss Gowans gave instances of "God's Chosen" whom she has known in her life at Paotingfu. Miss Grace Newton's story of reconstruction after the Boxer uprising proved that, instead of retarding, the volcanic activities of the rioters have resulted in advancing Christianity. The missionaries learned in a forcible way that "in union there is strength." Instances of interdenominational union were cited, which could not exist before the Boxer upheaval. The result is better schools, better hospitals, better houses for missionaries, larger teaching and preaching forces, and a much larger increase in church membership. In the ten years since the Boxer movement, the number of Protestant Christians in North China has increased from 100,000 to 400,000.

The Treasurer, Miss Hubbard, reported total receipts for the year $108,565.30. The report upon "Our Church Abroad," arranged by Mrs. Geo. Woolsey, was read by Mrs. F. A. Booth. Mrs. Schauffler spoke upon "Helpful Books," and also introduced a group of missionaries.

After the morning sessions luncheon was served in the social parlors of the church, the guests being seated at tables decorated with flowers. Mrs. A. H. Whitford, assisted by a committee of twenty-five women of the church, all gowned in white, served the guests.

In the closing address, Rev. A. W. Halsey, D.D., gave a comprehensive view of the business methods of the Board in disposing of funds committed to its care: "Its members map out the campaign, figure the resources and set going the system that brings the money in for running the business in which all the partners must co-operate—the people at home who contribute, the managers at headquarters and missionaries on the field." The Kennedy bequest of $2,250,000 makes possible an advance work, and Dr. Halsey made a statement in detail with regard to the disposition of this bequest.

Mr. A. H. Whitford presided at the evening meeting and Dr. C. C. Walker gave an address on Siam.

Sophie V. Tompkins.

At San Francisco, April 4-6

The Occidental Board was "at home" for its 38th Annual Meeting, and the lanterns were lighted and flowers bright in the picturesque assembly rooms on Tuesday afternoon, when, in spite of storm without, there was good cheer within for all who came. It was pleasant to see representatives from some of the far corners of the Board's territory, for in this country of magnificent distances many would-be delegates must sometimes stay at home, perforce. The Chinese girls' quartette and bright-faced children of the Home in gala attire, assisted by a young girl from India in her native costume, rendered the interesting programme of the Oriental Tea, at which officers of the Board received their guests. The Young People's Conference Supper at the Y. M. C. A. was presided over by Miss Partridge and addresses were made by Board and Synodical officers and by Rev. Ernest Hall of the Assembly's Board. Talks were given by young people on vital questions of the missionary movement, and stirring messages were brought by Mrs. Hummel from Africa, and Mr. Schuler, of Persia. It was an evening sounding the note of loyalty to the Church by whose name we are called and whose service demands our best.

Wednesday and Thursday were days of far vision into the great world field,—reports, brief and bright, yielding place even at Annual Meeting, to inspiring words which were the illuminating commentary upon work already done, or yet to be accomplished. At the opening session, Mrs. Sturge, of the Japanese mission in San Francisco, with graceful words of welcome brought a greeting from Mrs. Condit who still follows in spirit the work she loves and of which for so many years she was a part. A beautiful tribute was paid by Mrs. Chown to the memory of the honorary president, Mrs. P. D. Brown, who went home so quietly during the year.

WOMAN'S WORK was ably presented by Mrs. Robbins, for many years our faithful member of its committee, who spoke of the triumphant twenty-five years of the magazine, and of the splendid service that Miss Parsons has rendered the Church in maintaining its high standard.

Children from the Chinese school on Stockton Street held the audience entranced by their songs and recitations, and again others from the Home School exhibited, even down to the baby who sang "Jesus Loves me," in her tiny, sweet voice. Mrs. Yeung, the teacher from Canton, has a beautiful influence upon the girls, and is a welcome guest in Chinatown in heathen and Christian homes alike. Miss Cameron's report of the fine rescue work of the year was of deep interest.

The message of the President, Mrs. Pinney, echoed the inspiration of Edin-

burgh Conference in its broad view and of the urgency of the missionary task. "Even three years is too long to wait for China," said a Chinese delegate to the World's Conference and from Africa they took up the cry, "Will our missionary come *soon?* We have builded his hut. Will he come *soon?*"

Mr. Hall spoke on the wide vision of the Church in these days and the need for comity at home and abroad to meet the tremendous opportunity of "the great permission." Another Edinburgh message came from Dr. Landon, President of San Anselmo Theological Seminary, who spoke on the Report of the Commission on non-Christian religions. "Confucius is a sage, but Christ is a God," said a Chinese scholar.

The noon hour set aside each day for the world's call to prayer was a time of blessing, and the hymns sung by Chinese girls and representatives from Japan and India, seemed to bring the Oriental women and their need very near.

In her closing message Mrs. Pinney said, the greatest inspiration of these days had come from the messages of those who were present with the burden of their field still upon them. The Annual Meeting was fortunate in having as guests Mrs. Hummel, Mrs. Herriott, and Rev. H. C. Schuler, Occidental Board Missionaries; Mrs. Schuler of Philadelphia Board, Rev. and Mrs. Osborne of London Missionary Society, from India, and Dr. Lawrence of the English Presbyterian Mission, China. The words of these consecrated men and women, thrilling with what their eyes have seen, will go on in widening circles of influence to unknown years. Mrs. Hummel brought again the pathetic appeal from undermanned stations in Africa where missionaries are almost helpless before their great opportunity. "The work was never so great, the workers never so few." Mrs. Herriott pleaded for China in this day of awakening, quoting: "God never gives us an opportunity that we are not equal to." Mr. and Mrs. Schuler brought a burning message from "unpopular Persia, the weak spot of Mohammedanism." Dr. Lawrence said: "It is not safe to deal with dead religions, unless you take the splendid sanity of the Gospel of Christ with you."

At the closing conference and dinner, Board officers and missionaries met in fellowship. The Pacific Coast is proud to have had the first meeting of the Jubilee, and although it came and went so hastily that we had not perhaps time to grasp its full meaning, yet we too share the Jubilee spirit.

Harriet McLear Hall.

THE Summer School of Missions of the Rocky Mountain Region will hold its fifth session at Boulder, Colorado, July 5–11, 1911. The lecturer on the foreign text-book has not yet been designated. Mrs D. B. Wells gives the home lectures and Bible lessons. Young People's Conference in charge of Miss Carrie Barge, of Delaware, Ohio, Young People's Secretary of the Methodist Church. Children's Story Hour conducted by Mrs. E. P. Costigan, of Denver.

It is greatly regretted that on account of her health, Mrs. W. A. Montgomery is obliged to cancel all her engagements for the summer.

CAMP WESTMINSTER, NORTHFIELD, JULY 14-21

An unusual opportunity for Presbyterian young women! During the Interdenominational School for Women's Foreign Missionary Societies, the entire section between East Hall and Round Top has been reserved for this camp, and already about twenty names have been sent in, showing conclusively that the company will include choice spirits. In addition to the many attractions of the general programme, it is planned to have camp Bible instruction under the leadership of Mrs. B. B. Comegys, Jr., of Philadelphia, whose reputation as a teacher of the Bible is well known.

The party will leave New York by the Sound boat the evening of July 13, and all necessary expenses from Philadelphia and return can be covered by $23.00. Who will join the party?

For full particulars enclose a postage stamp to Miss Evelina Craven, 501 Witherspoon Building, Philadelphia.

MINNETONKA SUMMER SCHOOL, JUNE 14–20

This will be held midway between Minneapolis and St. Paul. The main purpose is to train leaders of Mission Study Classes. The best methods of presenting the home and foreign study books will be illustrated by experienced teachers. There will be daily discussion of

methods for Sunday-school, Young People's Societies, and Children's Bands. A feature of the afternoon sessions will be a series of travelogues. All inquiries should be addressed to Mrs. J. H. Mills, 5 E. 25th St., Minneapolis, Minn.

Mrs. E. L. Johnson, Peking, writes: These children love to sing. They much prefer to sing than to listen to the stories their teachers tell them, so I often say: "Now I have these beautiful cards which I intend to give to all the children who listen carefully; those who do not, will get nothing. Then the order is always much improved. For they do love to get these cards; they are the prettiest things that most of them have ever seen. I am almost out of cards now and I wish that every one who reads this letter would make an effort to gather up for us several hundred, or thousand, postcards and pictures of any kind, large or small. The small ones I can use every Sabbath; the large ones I will give as rewards. A small card given one Sunday will almost surely bring the child the following Sunday.

The Missionary Union meets at Clifton Springs, May 31–June 6; sessions are open to the public. Those proposing to attend the Conference will confer a favor by notifying the Cor. Secretary, *Mrs. H. J. Bostwick, Clifton Springs, N. Y.*

CHANGES IN THE MISSIONARY FORCE

Arrivals:

April 17.—At New York, C. H. Funk, from Africa. Address, Hillsboro, Kans.

April 20.—At San Francisco, Miss Amanda M. Jefferson from W. India Mission.

April 26.—At New York, Rev. and Mrs. W. S. Lee and son, from Colombia, S. A. Address, Clarence, N. Y.

April 28.—At San Francisco, Miss Harriet N. Noyes and Miss E. M. Butler, from Canton, China. Address both, Seville, Ohio.
Mrs. J. C. Melrose, from Hainan, China. Address, Marcus, Iowa.
Miss Kate L. Schaeffer, from Hainan, China. Address, Somers, Wis.

April 29.—At New York, Rev. and Mrs. Wm. A. Shedd and four children, from W. Persia. Family address, 822 So. Alvarado St., Los Angeles, Cal. Mr. Shedd is temporarily at Rye, N. Y.

May 1.—At New York, Rev. and Mrs. Frank B. McCuskey and four children, from Ambala, India. Address, Hopkinton, Iowa.

May 3.—At New York, Miss Ellen Ward, from Peking, China. Address, 770 West End Ave., New York.

May 5.—At New York, Mrs. Vanderbilt and three daughters, from Mexico City. Address, 4 Grove Ave., Auburn, N. Y.

May 6.—At New York, Rev. L. D. Heminger, from Africa. Address, Hartford City, Ind.

Departures:

April 1.—From Philadelphia, Rev. and Mrs. Chas. A. Douglas, returning to East Persia. Dr. Edna E. Orcutt to join West Persia Mission.

April 15.—From Philadelphia, Dr. Mary Riggs Noble, returning to Lodiana, India.

May 10.—From San Francisco, Rev. and Mrs. W. G. McClure, returning to Bangkok, Siam.

Deaths:

April 10.—At Quezaltenango, Guatemala, Walker Alloway, two and a half years old, only child of Rev. and Mrs. Walker E. McBath.

April 18.—At Islampur, Bombay Presidency, India, Miss Grace E. Wilder, member of W India Mission for twenty-three and a half years.

NOTES FROM HEADQUARTERS

The Northwest Board offers the following leaflets: *The Story of the Jubilee*, 10 cts.; *Forty Years*, Historical sketch of the Woman's Board of Missions of the Northwest, 5 cts.; *Wonder Stories, Latin America*, 3 cts.; *Guatemala in Transition, A Faithful Follower*, 2 cts. each; *The Beginnings of the Northwest Board of Missions*, free.

The New York Board offers: *Life in Barranquilla, Venezuela and Its Needs, What One Brazilian Girl Did, Guatemala in Transition, Women of Mexico, A Faithful Follower*, by Mary Stewart, author of *A Road and a Song*, each 2 cts; *A Bit of Mexico Personally Observed*, 5 cts.; *Wonder Stories, Siam and Laos*, 3 cts.

The following helps are permanent and may be obtained from all Women's Boards.

On all the missions:—

Historical Sketch ..... 10 cts.
The Year Book of Prayer, 1911 .... 10 cts.

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

Prayer-meeting, June 20. Topics: *Our Medical Missionaries; South America, Guatemala, Mexico.*

Exciting times in the Treasurer's office as one by one the amounts for our "Jubilee Buildings" are completed and turned over to the Assembly's Board! Cincinnati and Southern Ohio have paid $4,000 to erect a Girls' School in Canton; Baltimore, $1,000 for a house for Women's Training Classes in Paotingfu; Philadelphia and vicinity have supplied two school houses and dormitories in Efulen, Africa ($5,000), and a Girls' School and residence ($5,000) in Yeung Kong. June 1st should find the balance of the Building Fund in Miss Cattell's hands, when she hopes it will be possible to report the com-

pletion of the total Jubilee Offering asked for by our Phila. Board—$75,000.

ANOTHER legacy is gratefully acknowledged, $4,750 from the late Susan E. Benson, of Reading, Pa.

MRS. MATHEW NEWKIRK, Secretary for China since 1890, has resigned at the earnest solicitation of her daughters, who feel that in these many months of bereavement and illness she has been carrying a burden much-loved but too heavy for her. Seventy missionaries, a far greater number than any other secretary represents, will miss Mrs. Newkirk's letters, but they need not fear that they will miss her friendship or prayers. Devotion such as hers will continue through life.

MRS. J. B. HOWELL, once missionary in Brazil, and now for many years our Foreign Secretary for Persia, Japan and Africa, declines re-election this spring as she is to accompany her husband to Portugal, where he will pursue some literary work. Though she will thus be moved on the world's chessboard one square nearer her beloved missionaries, she feels she can no longer be the channel of communication 'twix them and us. Two of her correspondents, Miss Mary Lewis, of Persia, and Mrs. F. S. Curtis, of Japan and Korea, have been in Phila. recuperating.

DR. MARY NOBLE returns to India at a very trying season. Those who are grateful for her stirring Jubilee addresses will pray that she may not suffer from the heat.

WHAT a way to celebrate Miss Parsons' 25th year of editorship! We have 87 fewer subscriptions this year than last, and are the only Board not making an advance! Ten of fifteen States have fallen behind. Penna., Virginia, West Va., So. Carolina, Miss., Georgia and Fla. show only a slight shrinkage, while Delaware has 13 less subscribers and Maryland 21. New Jersey, whence emanated that useful leaflet, *The Experience of a Secretary of Literature*, falls behind to the number of 78.

The Story of the Jubilee (as told by chairmen of the various Jubilee Committees, and by Committee on United Study) a beautiful pamphlet with pageant illustrations. Price, 10 cts.; by mail, 14 cts.

LEAFLETS FOR JUNE: *Presbyterian Mission Work in Valparaiso; Venezuela and its Needs* (illustrated); *What One Brazilian Girl Did, Home Life in South America, Life in Barranquilla; Rev. W. E. Browning, Ph.D.* (A Hero), each 2 cts.; *Worship in South America, The Blue Flag in the Latin Continent, Schools and Colleges in South America*, each 3 cts.; *Historical Sketch of Missions in South America* (new edition), 10 cts.; *A Bit of Mexico Personally Observed*, 5 cts.; *Bible Work, Boy Life in Mexico, Girls' Normal School Mexico City, Home Life in Mexico, Juan, Panchita and Paz, Manuel Aguas* (A Hero), *Melinda Rankin, Pastor Morales, Guatemala in Transition*, each 2 cts.; *Meanderings in Mexico, Schools and Colleges in Mexico*, each 3 cts.

RECEIPTS FOR APRIL, 1911

By totals from Presbyterial Societies.

Woman's Foreign Missionary Society of the Presbyterian Church

BALTIMORE,	$165.00	HOLSTON,	$3.00	PHILADELPHIA,	$483.00	STEUBENVILLE,	$6 25
BEAVER,	5.00	HUNTINGDON,	3.00	PHILA. NORTH,	5,063.25	WASHINGTON CITY,	25.00
BUTLER,	5.00	HUNTSVILLE,	69.00	PITTSBURGH,	36.75	WELLSBORO,	18.50
CAPE FEAR,	3.00	KITTANNING,	17.50	PORTSMOUTH,	29.35	WEST JERSEY,	145.00
CATAWBA,	4.00	KNOX,	2.00	REDSTONE,	67.00	WESTMINSTER,	21.00
CHATTANOOGA,	160.00	LACKAWANNA,	80.00	ROGERSVILLE,	3.00	WHEELING,	5.00
CHESTER,	5.00	LEHIGH,	110.00	ST. CLAIRSVILLE,	50.00	WOOSTER,	4 75
CLARION,	35.00	LE VERE,	1.00	SHENANGO,	10.00	YADKIN,	2.00
CLEVELAND,	4.16	LIMA,	45.10	SOUTHERN VIRGINIA,	13.00	Miscellaneous,	4,992.37
DAYTON,	3.00	MCCLELLAND,	4.50				
ELIZABETH,	60.00	MAHONING,	40.18				
ERIE,	451.50	NEW HOPE,	8.85				
FAIRFIELD,	15.75	NORTHUMBERLAND,	60.75				
FLORIDA,	130.00	OBION-MEMPHIS,	13.00				
HAVANA,	5.00	PARKERSBURG,	20.00				

Total for April (including Jubilee Fund, $6,831.35), $12,504.51
Contributions to Famine Fund, 270.35

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

Receipts for six weeks, March 16 to May 1, 1911

ADAMS,	$10.00	FARGO,	$15.00	MINNEWAUKON,	$6.00	RUSHVILLE,	$22.00
ALTON,	2.00	FREEPORT,	50.00	MONROE,	18.29	SAGINAW,	7.50
BLOOMINGTON,	50.05	GALENA,	7.00	MOUSE RIVER,	29.65	ST. CLOUD,	174.77
BOULDER,	4.00	GEORGE,	40.00	MUNCIE,	151.00	ST. PAUL,	122.03
BUTTE,	52.00	GREAT FALLS,	15.55	OMAHA,	9.06	SIOUX CITY,	550.69
CEDAR RAPIDS,	76.00	INDIANAPOLIS,	207.00	OTTAWA,	5.50	SIOUX FALLS,	8.00
CHICAGO,	1,739.53	IOWA,	557.65	PEMBINA,	50.00	SPRINGFIELD,	345.51
CHIPPEWA,	4,329.24	IOWA CITY,	140.35	PEORIA,	18.00	WHITEWATER,	172.10
CORNING,	145.00	KALAMAZOO,	16.00	PETOSKEY,	2.00	WINONA,	10.00
COUNCIL BLUFFS,	1.77	KEARNEY,	10.00	PUEBLO,	136.25	YELLOWSTONE,	13.25
CRAWFORDSVILLE,	25.00	LANSING,	5.00	RESERVE,	3.00	Miscellaneous,	4,814.84
DENVER,	13.00	MADISON,	32.00	ROCK RIVER,	178.70		
DES MOINES,	5.00	MANKATO,	576.80				
DETROIT,	339.72	MATTOON,	272.60				
DULUTH,	44.19	MINOT,	19.00				
EWING,	40.00	MINNEAPOLIS,	23.05				

Total from March 16, to May 1, 1911, $15,711.64

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 South Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$116.00	HUDSON,	$78.50	NORTH RIVER,	$36.50	TROY,	$130.00
BOSTON,	19.00	JERSEY CITY,	10.00	OTSEGO,	14.00	Interest,	520.00
BROOKLYN,	157.50	LYONS,	263.00	PRINCETON,	1.00	Miscellaneous,	40.00
CAYUGA,	67.50	MORRIS AND ORANGE,	5.00	SYRACUSE,	63.00		
CHAMPLAIN,	11.00	NASSAU,	60.00				
EBENEZER,	4.31	NEWARK,	10.00				
GENESEE,	52.41	NEW YORK,	876.83				

Total for Month, $2,535.55

(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

DATE DUE

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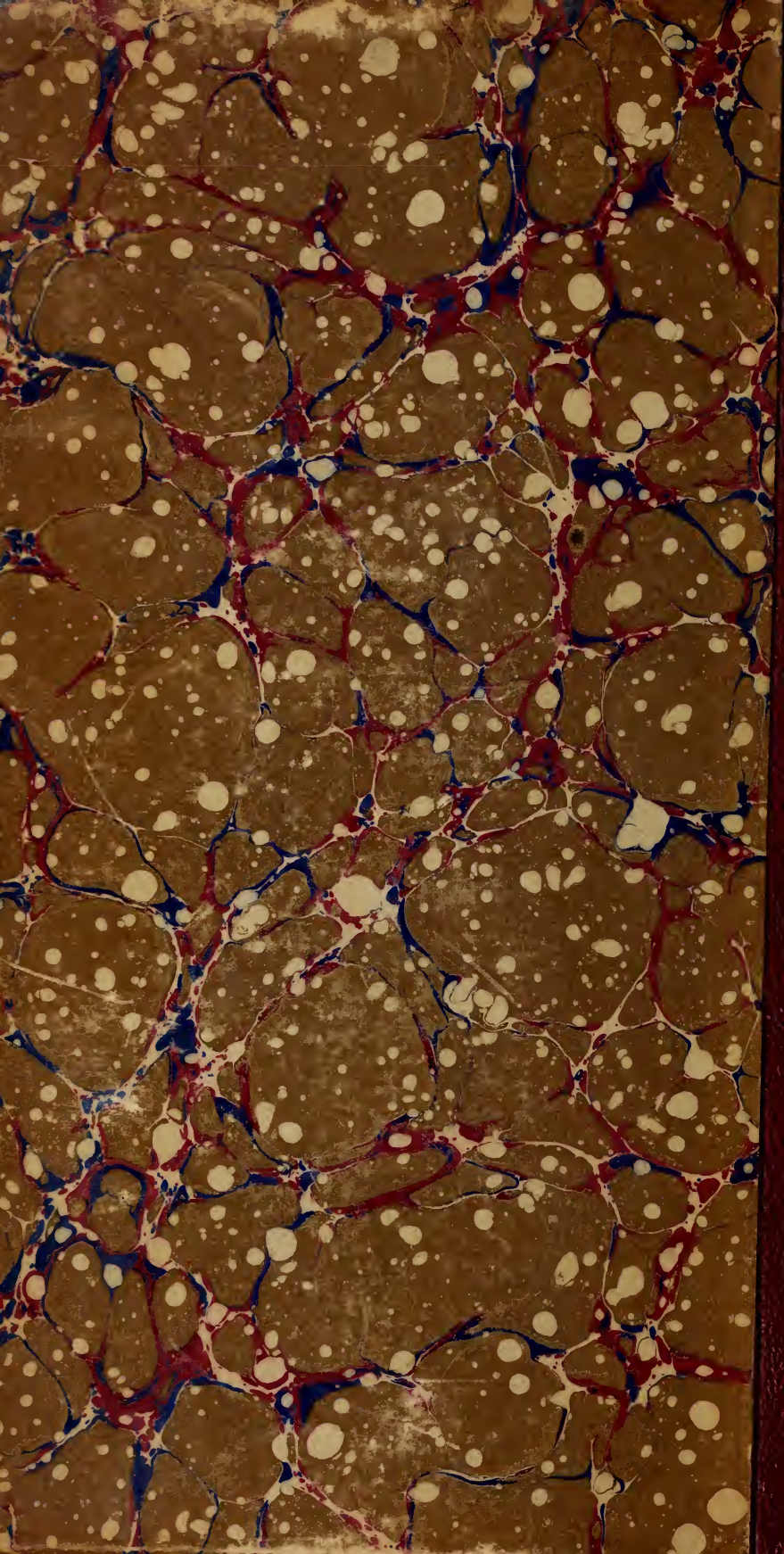
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